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BOOK REVIEWS

Ethnology. Translated from the German of Dr MICHAEL HABERLANDT by J. H. LOEWE. London: J. M. Dent & Co. [New York: The Macmillan Co.], 1900. 24°, 169 pp.

This pretty little volume is one of "The Temple Primers," intended to provide the average reader with an up-to-date summary on important topics. Such a scheme has the approval of all original investigators. It is most important that the work be well done and that economy of the reader's time be studied at every point. To this end the following advice is offered to the publishers: Do not print the same full-page illustration twice. Print the name of the illustration underneath it. Refer to the pictures in the text. In your bibliography of ethnology find at least one American authority later than E. G. Squier. If the Primers are all to be written on the other side of the Atlantic for American readers, employ an American editor. O. T. MASON.

Primitive Love and Love Stories. By HENRY T. FINCK. New York: Charles Scribner's Sons, 1900. 8°, 851 pp.

The task which Mr Finck has set for himself in this most interesting work, is to demonstrate that human love is subject to the laws of evolution; that it is not, as has generally been supposed, a sentiment that has always existed as we find it today. He holds that romantic love is an evolutionary product, belonging exclusively to the higher stages of modern sociological conditions; that it did not form a part of the nature of the human race during the days of the world's primitive civilizations, and that it is today still unknown and incapable of existence in states of savagery, barbarism, and semi-civilization.

The literature of the world abounds in love stories, but this is perhaps the first attempt to tell the story of Love: the first endeavor to subject this phase of human life to the laws of development, and to trace its growth from a simple physiological appetite to a highly differentiated psychical emotion.

This story of human love as unfolded by Mr Finck is a story for the general reader as well as for the scientist and student; and while it may appear to some as more imaginative than real, it cannot fail to

excite the interest of even the most sceptical ; for not only is it rich in illustration through abundant recital of the love-lore and customs of primitive peoples, but it possesses the rare charm of being well told.

According to the analysis of the author there are fourteen essential ingredients of that very composite mental state which we call romantic love. They are individual preference, monopolism, coyness, jealousy, mixed moods of hope and despair, hyperbole, adoration, purity, pride, personal beauty, gallantry, self-sacrifice, sympathy, and affection. To prove that these characteristic elements are lacking in the primitive love sentiment, he brings to bear a truly remarkable array of ethnological facts, representing many years of careful and laborious research. These facts, which in the main will be readily admitted by all students of anthropology, are not only of interest in themselves and as evidence in support of the author's contention, but a special interest attaches to many of them in view of the interpretation placed upon them by Mr Finck in opposition to the explanations offered by Darwin, Westermarck, and other reputed authorities.

In the light of the evidence presented he very clearly and very forcibly demonstrates that romantic love as we know it today played no part in the love romances of the Greeks, Romans, Arabians, Persians, Hebrews, and other early nations of the world, notwithstanding popular opinion to the contrary. He shows, furthermore, the fallacy of the assumption that any of the elements of romantic love are capable of expression among savage or barbarous tribes ; that love with them is a purely sensual or selfish sentiment, prompted solely by desire or mercenary motives, and utterly lacking in the altruistic and psychic qualities that characterize the present development of sexual attraction.

Not the least interesting and instructive feature of this unique work is the author's very convincing demonstration that ethical and moral sentiments are not inborn, but, on the contrary, are acquired as the result of sociologic conditions. He very clearly shows, by the evidence of customs in vogue among primitive peoples of the present time, that our notions regarding murder, incest, chastity, modesty, monogamy, etc., are by no means inspired by any moral sentiment inherent in the human race.

It is upon this ground that he bases his argument for the evolution of love, affirming that in common with modesty, chastity, and other ethnic features of modern civilization, romantic love has grown up slowly, subject to the laws of development, into its present exalted form.

CLIFFORD HOWARD.